

# THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

DILIGENTIBUS DEUM  
OMNIA COOPERANTUR  
IN BONUM



TO THOSE WHO LOVE GOD  
ALL THINGS  
WORK TOGETHER FOR GOOD

ENTERED AT POST OFFICE, OSSINING, N. Y., AS SECOND-CLASS MATTER.

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SEMINARIANS OF EAST SHANTUNG, WITH THEIR PROFESSORS.

(Photo sent by Fr. Didace Arcaud.)

## THE FIELD AFAR

Maryknoll: **OSSINING P.O.**

**NEW YORK**

Issued every month

### SUBSCRIPTION RATES

Ordinary,—Fifty cents a year (domestic)

Sixty " " (outside U.S.)

Associate,—One dollar

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Advertising space is limited and rates will be furnished on application.

*This paper is designed to make known the new American Seminary for Foreign Missions and the cause for which it stands—the conversion of heathen peoples to Christ.*

*It is published at Maryknoll, Ossining P. O., New York, by the Catholic Foreign Mission Society of America, Inc.*

**N**EW subscriptions received since last issue:

Ordinary . . . 220

Associate . . . 126

\* \*

**I**F you turn to page 14, you will note that a new bursar has been started,—in honor of St. Teresa. The spirit of Carmel is back of the first gift—two hundred dollars—and prayers from Carmel will inspire many to add their mites, to the honor of a valiant woman and for the advancement of a noble cause.

\* \*

**I**T is with pleasure that we record six completed and operative burses. This means that the question of supporting six of our Senior students is solved once and for all, since the foundation money is being invested for good. We have taken precautions to make all the investments safe, distributing them widely.

**W**HEN French, German and Italian missionaries emphasize the special need of English-speaking priests in the Far East, the idea must be kept before the Catholic people of this and other English-speaking countries.

Scarcely a week passes that we do not receive strong testimony of this need. The letters are so similar in form that we hesitate to publish them, but we intend to do so from time to time, as a cumulative argument which no far-seeing Catholic can question.

\* \*

**R**EV. J. J. HENNESSY,—this sounds familiar enough, although it appears in a letter from India. Fr. Hennessy belongs to the Congregation of the Holy Cross and is well known at Notre Dame, Indiana. He was not born with an American souvenir spoon in his mouth but he has a strong affection for the Stars and Stripes. Of himself he writes:

It isn't a beauty I am, and if I were, the Bengal sun would have spoiled me long ago. But I don't compare badly with my present surroundings.

As we think of Fr. Hennessy, we recall the splendid University of Notre Dame, and we are tempted to express the hope that before long—for the hour is urgent—the *Holy Cross Congregation* may have a branch of *Notre Dame* over in China. Why not?

\* \*

**T**HE greatest gain to the cause of foreign missions among Catholics in the United States is the disposition of the Catholic press to accept copy bearing on this important phase of the Church's life.

A goodly number of exchanges tumble every week into and out of our mail pouch. A few years ago our exchange inspector was under an oculist's care after straining his eyes to find items of interest to foreign mission Catholics. To-day such items may be found in almost every Catholic paper, from the *Weekly Dreadful* up to —*Your Own Favorite*.

There is a weekly budget of news from the Central Direction of the S. P. F.; there are notices of visiting missionaries and occasional articles, or at least paragraphs, bearing on happenings in the field or on the work of preparation.

The monthly magazines give not infrequently interesting photographs, to draw attention to the splendid work of Catholic missionaries, and even Protestants are, through these media, learning to appreciate the self-sacrificing labors of those priests, brothers and nuns who represent us beyond the frontiers.

There is inspiration and edification in these transcripts of mission news and Catholic editors who have made a good trial of them have no desire to crowd them out for lack of space.

\* \*

**E**XCELLENT work is being done among the Chinese of Montreal by Fr. Montanar, a French missionary who has spent several years in China. The Sunday classes are so well attended that Fr. Montanar has recently formed an association of women to assist the priests and the Sisters of the Immaculate Conception, who have charge of the instructions.

The development of this mission has led to the preparation of a much-needed book, which is, we believe, the first of its kind. The title of the new publication, which was printed at the press of the Paris Seminary in Hongkong, is *A Chinese Catechism*, translated into English by Rev. Martin Callaghan, S.S., of Montreal, and into French by Rev. H. Montanar, of the Paris Foreign Missions. (See page 5.)

\* \*

One effective way to help our work is to spread among your friends our prayer prints.

You may take from our stock, as long as it lasts, as many as you desire, at the rate of four for one cent, or, to make it worth while, one hundred for twenty-five cents.

From Our Friends.

SINCE we began this work we have had scores of edifying and encouraging letters, but we do not recall any that has moved us more than that which we give below. It is from an aged priest in northern New York State, who writes:

Untoward circumstances on the eve of my priestly career have forced me to a position wherein little or nothing is left me to do for the salvation of souls. Knowing through your lively *Field Afar* that you have an unlimited number of opportunities to work for the glory of God in the new field you have chosen, I cheerfully send you this offering of three hundred dollars. Use it as you please, that it may help you somewhat in doing through your Foreign Mission Society what my declining years forbid me to do myself.

May the spirit of this venerable priest fall on some young Levite and send him to us!

\* \*

FURTHER evidences of good will are chronicled daily. The following paragraphs indicate some of these.

One of our few remaining rooms at the Seminary was taken recently, in memory of the late Rev. Thomas W. Wallace, of New York City. This room is dedicated to St. Thomas the Apostle. The offering, one hundred dollars, came through St. Angela's School.

Rochester, N. Y., was struck by our drug-list bolt. It was really a wicked flash but our medical visitor was responsible.

Rochester disgorged rubber gloves, hot-water bottles, rubber bags, and several useful packages, all of which have warmed our hearts towards that generous city.

"In order to keep the fireworks going at Maryknoll," a Providence priest sent us on the Fourth of July a generous gift, with this comment on *The Field Afar*:

The limpid character of that crystal—not a paste diamond but the genuine article—reflects every thoughtful reader's countenance, and everyone softens his or her religious face accordingly.



A YOUNG ASPIRANT TO THE PRIESTHOOD IN LIANG-CHOW.

(Photo sent by Fr. Selosse, Kansu.)

It's a happy mite box that is brought along with its owner, on a summer vacation. The change will do it good. This, we take it, is what one of our friends means when she writes:

I will not allow my summer pleasure to prevent my thinking of those dear souls that you are striving to win. I shall send you my savings in the fall and trust the amount will be greater than this present one.

Many people, young and old, have expressed their appreciation of *Thoughts from Modern Martyrs*. A recent word of praise comes from one of the Brothers of Mary in Cleveland, Ohio.

The little volume is indeed a gem. It breathes so sweetly the true spirit of the missionary. Could it only animate more of our boys with such noble sentiments! I believe many desire to imitate these heroic examples but the generous heart is wanting. There are plenty of good boys but few are willing to sacrifice themselves.

Phrases about The Field Afar.

It is devoured at our house. (This does not mean by rats.)

I could not get along without it.

It is surely the best magazine I know of.

We certainly enjoy it. To quote my little nephew, "It is some paper."

Your optimistic paper is really better than any tonic that is sold for the price.

It is a capital influence in the cause of real patriotism—the love of our future fatherland in heaven.

Why isn't the circulation of *THE FIELD AFAR* larger? I never met anyone who read it that didn't want it. There should be at least 50,000 subscribers in Philadelphia alone.

It is a lawyer—an honest one, too—who writes:

You are to be congratulated on the excellent periodical which reflects so much credit on the management that produces it and on the Church that it represents. I wish you every success within the wireless range of modern possibilities.

Fr. Forbes, Superior of the White Fathers in Quebec, writes of *Stories from The Field Afar*:

Sincere thanks and hearty congratulations! The book is really delicious and should be given as a prize in all colleges and schools.

*The Field Afar* for one year to any one address:

10 copies (12 issues) for \$4.00	
25 " " " 10.00	
50 " " " 20.00	
100 " " " 40.00	

In after days one often thinks more willingly of the discomforts he has endured than of the pleasures he has enjoyed.

Total area at Maryknoll, 4,450,000 ft.

Disposed of up to August 1, 1914, 1,782,427 "

Held for purchase at one cent a foot, 2,667,573 "

Send for a land-slip.

## Noted for Our Readers.



HE late Susan L. Emery, author of "The Inner Life of the Soul" and other works, left her writings to the Catholic Foreign Mission Society.

Miss Emery was a distinguished convert and from her Protestant days had a special interest in foreign missions. Her sister, who never became a Catholic, was one of the leaders in Protestant mission movements.

Down in Bangor, Maine, a city largely patronized in the hot months by delicious ocean breezes, North Carolina peanuts and summer travelers, there is an active centre of mission interest.

Maryknoll owes gratitude to the Carroll Reading Circle and the Vénard Mission Circle of Bangor, also to some good people back of these societies. And we are pleased to learn that the Canadian nuns in Canton, China, will soon receive from the same sources a box of medicines for their leper settlement.

At the recent Evangelical Social Congress in Nuremberg, one of the prominent speakers declared that Catholic missions in Africa were, through their authority and discipline, most successful. He expressed his opinion that if Protestants did not follow the same principle in this regard, the whole of Africa would in time become Catholic.

The suggestion was made that perhaps it would be better for Catholicism to gain Africa and let Protestantism have Eastern Asia. Does this help us to appreciate the importance of the present opportunity in the Far East?

A priest in Roslindale, Mass., is pushing, in a very practical way, the apostolate of the Catholic press. Besides preaching on good reading, he arranged, on a

certain Sunday, to have enough copies of the best Catholic magazines so that one was given to each person attending Mass. In the basement of the church he provided a display of all the magazines or papers which he received, and the parishioners were invited to examine these at their leisure and see for themselves that Catholic publishers are to be congratulated on the excellence and beauty of their papers.

An English magazine for the benefit of Chinese young men—such is the *Oriental Republican Messenger*, a bimonthly recently started by a native Chinese at Wei Hai Wei.

It is published with a view of assisting Chinese youths to a good knowledge of English, "the importance of which," to quote from the circular, "cannot be overestimated." A special feature will be the "Mail Department," through which subscribers are invited to correspond with the editor, who will make corrections in grammar and composition, and then print the letters for the benefit of other readers.

The publication of this paper emphasizes anew the importance with which the English language is regarded by the Chinese of to-day.

We read lately of an American missionary convention that comprised over *five thousand students from seven hundred and fifty-five colleges*. Hung high above the stage of the hall was an immense map of the world, marked to show the path of 'the almost six thousand American volunteers who have gone out to the front.' Enthusiasm seemed to be bubbling over and statements like the following were warmly applauded:

Crises there have been in the history of nations but never such simultaneous crises.

The Orient is turning to the West for leadership.

Korea is already so well on its way towards Christianization that were

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(Fr. JUDGE, S. J.)

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Ossining New York

Christianity to die out in England, Germany and America, it would almost certainly spread again from Korea as a centre.

This meeting was that of the Student Volunteers—a Protestant foreign mission society.

When Bishop Schinner resigned the See of Superior, we noted with special interest his expression of a desire to go to the foreign missions. He has lately been made Bishop of Seattle, and on the occasion of his installation, in presence of a large number of visiting prelates and priests, he is reported to have said:

My appointment to this diocese was a great surprise. When I resigned my former diocese, I hoped to be able to go as a missionary to foreign lands without episcopal cares. My dream was of a cathedral whose roof should be the blue sky. My organ should be the winds of God breathing through the trees, my flock, natives who would learn from me the tidings of God made man, whose love had redeemed and bought them with His blood.

That was the dream. The reality, however, is before me to-day in this crowded church: the great new duties and responsibilities awaiting me, which I believe will be lightened for me by your loyalty and help. Our destiny is one, now that I have become your Bishop. I know that each of you will do your best in the sphere in which you are called.

The excellent work of the St. Peter Claver Sodality for African Missions is the occasion of a thoughtful comment on the mission spirit in *The Fortnightly Review*. Such notice, in our Catholic publications, is in itself an encouraging sign of the times.

The mission movement, in one form or another, seems to be taking hold of the country. This is a hopeful sign, for where the faith of a people does not



grow expansive, at least in helpful sympathy, there is reason to fear that it is anæmic.

Old and young alike need to be thrilled by being brought into close proximity with the firing line of the Church's battle formation; they need to drink in courage for their own little struggles by witnessing the heroes and heroines of Christ in valiant conflict.

The missionary phase of the Church's life should be as much a part of the religious education of the young as the varying fortunes of an actual war would be part of their patriotic up-bringing. There are many things it would strongly contribute to bring about, among them a high tone of Catholic thought and feeling, a love for frequent and even daily Communion, and an increase in the number of vocations to the priesthood and to the religious life.

A suggestive clipping is this from a recent number of the *Spirit of Missions* (Protestant Episcopal):

The Los Angeles branch of the Woman's Auxiliary has arranged to place the *Spirit of Missions* each month in the libraries of eleven steamers of the Pacific Mail Steamship Co. and of the Matson Navigation Co., both of which lines sail from San Francisco.

This makes sixty-one steamships which carry the Church's missionary message on their library tables. May their number increase and the influence be far-reaching!

The above came to us from a zealous convert in Grand Rapids, who has organized a thriving Junior Missionary Society of which we are going to hear more later. The directress, who is strongly encouraged by the rector of the Cathedral, Fr. John A. Schmitt, writes:

Is THE FIELD AFAR to be found in ship libraries to the number of sixty-one? I wish you would see to it that such is the case.

Several days ago I asked the boys in my mission class to write a statement telling why they belonged to the Junior Missionary Society. May I send the two which we consider the best and will you print them in THE FIELD AFAR? They may inspire other boys and girls to join a missionary society.

We are waiting for these essays. [Ed.]

A Catholic Preparatory School wishes to engage an unmarried man as teacher of Latin and Greek. Best of references required.

Address: "S," % The Field Afar.



SOME OF THE CHINESE CATECHUMENS IN MONTREAL, WITH THEIR TEACHERS.

(Photo sent by Fr. Montanar.)

AT last the first *Chinese-English Catechism of the Catholic Religion* has appeared. The book, about the size of the ordinary Catholic Truth Society pamphlet, has seventy pages. On the left hand pages are the questions and answers in Chinese ideographs, each of which is spelled out below on the same page, according to English or French pronunciation,—we are not sure which. On the opposite page is the translation, done into both English and French.

We believe that this little book will have a large sale when it is discovered. Many Catholics are beginning to learn that the almond-eyed laundryman to whom we bring linen occasionally, has a soul, and not a few of our friends, priests and laity, have asked us to provide just such a catechism as this which is now announced.

If any one of our readers is interested, either for the purpose of a propaganda in the neighboring laundry-shop or for his own instruction, let him send at once to Rev. H. Montanar (1939 St. Dominic St., Montreal, Can.), enclosing thirty-five cents or forty cents, as he desires either an unbound or a bound copy.

PRIESTLY friends of the mission cause will be especially interested in a recent publication of Anton Huonder, S.J. It is a collection of sermons and sketches on Catholic missions, embracing such subjects as the following:—the mission work of the Catholic Church, its foundations, history and future; light in darkness (Epiphany sermon); the sacrifices of Chinese Christians in 1900; the heroism of the Catholic missionary; prayer for the missions.

The book, called *Missions on Pulpit and Platform*, is written in German, but it is worthy of an English translation. Such stirring addresses as it contains, have done much to arouse Germany to its present remarkable activity in foreign mission work. It should find a welcome in our country and should help to take away the reproach that is too often true—"We hear sermons on every other manifestation of Our Lord, but on Jesus, the Light of the Heathen, we hear few!"

**Remember This Cause—**  
in your will.

Our legal title:

**Catholic Foreign Mission Society of America, Inc.**

## For Our Missioners.

LETTERS and photographs have come to us recently from:

## AFRICA—

Fr. Guttersohn, Bokakata.

## CHINA—

Bp. Otto, Kansu; Fr. Didace Arcaud, Chefoo; Fr. Sageder, Hokowki; Fr. J. M. Fraser, Tai-chowfu; Fr. M. Kennelly, Shanghai.

## INDIA—

Fr. T. Gavan Duffy, Vellantangal.

## JAPAN—

Bp. Berlioz, Sendai; Fr. Calixte Gélinas, Iwamizawa; Sr. Ste. Aimée, Sendai.

## PHILIPPINE ISLANDS—

Fr. Raymakers, Baguio.

Letters have been received from:

## AFRICA—

Fr. Brandsma, Kamuli; Fr. v. d. Seypt, Bokakata.

## CHINA—

Bp. Merel, Canton; Fr. L. Robert, Hongkong; Fr. Buch, Ningpo; Fr. Joseph Michael Ouang, Ping-hu; Sr. Mary of St. Ignatius, Shanghai; Sr. Francis O'Sullivan, Kiukiang.

## INDIA—

Fr. J. B. Petit, Kodiveri; Fr. Kuss, Madras.

## JAPAN AND KOREA—

Archbishop Rey, Tokyo; Bp. Chatron, Osaka; Bp. Mutel, Seoul; Fr. Roussel, Tokyo; Fr. Steichen, Tokyo.

## MALESIA—

Fr. Haidegger, Kuching.

We have been asked to secure from the missions for the purposes of an exhibit:

1. Cards and pictures illustrating mission work;
2. Articles made in industrial schools kept by missioners;
3. Examples of mental work, such as spelling, writing, geography, grammar, etc., done in the schools.

These articles may be forwarded directly to the *Junior Mission League*, % Rev. John A. Schmitt, Grand Rapids, Michigan, where they will be first shown. Later they will be sent to other cities. Missioners should at the same time notify this office of the articles forwarded and their value.

Does any bishop on the field need an extra mitre? And would he mind if it had seen some service?

**A well-trained soul knows how to suffer and to rejoice without giving itself up too much either to grief or to delight.**

## From the Field.

## INDIA.

PEEKSKILL, N. Y., is so near Ossining that we have not yet found time to visit it; and now, to our surprise, we receive a letter from a young missioner, one of the Holy Cross Fathers in Dacca, India, who writes:

*"Being from Peekskill and knowing Ossining well, I should naturally be interested in your work."*

The writer of these lines is the Rev. Matthew S. Kearns, C.S.C., of St. Gregory's School, Dacca, India—if anybody should ask you. We hope to publish his photograph later, because our American missioners are as yet a rare species.

Each priest in the diocese of Kumbakonam, India, has on an average 2,500 Christians to care for. As these are scattered over a wide area and travel is difficult on account of the heat and the bad condition of the roads, the missioner finds little time to work as he would like for the conversion of the pagans.

The diocese has a total population of 3,300,000, of whom 100,000 are Christians and the same number Mohammedans. Thus, in

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every 33 inhabitants, there are 31 pagans, 1 Mohammedan and 1 Catholic.

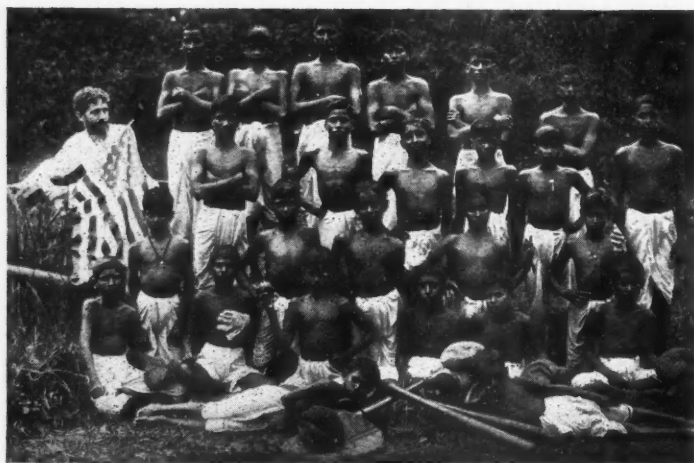
Is it any wonder that Bishop Chapuis asks prayers for the little band of native seminarians who are preparing to help gather the harvest in this fertile field?

## OCEANIA.

IT is an American priest, Fr. J. J. Burke, of Peoria, Ill., who writes this interesting account of a land which is unknown to most of us but with which he has become acquainted through personal observation:

Few people have heard of New Pomerania or know where it is. Even our school geographies scarcely mention it. Yet, with the two small islands of New Britain and New Mecklenberg, it is the home of two hundred thousand human beings.

New Pomerania, one of the group of islands which form the Bismarck Archipelago, lies just south of the equator, a few hundred miles from Australia. The climate is very trying to a European or an American and the



FATHER HENNESSY AND HIS EAST INDIAN BRAVES.  
(See page 2.)

country has few of the advantages of civilized life. The natives were cannibals up to a few years ago. Even at the present time the people of New Mecklenberg eat men.

The first missionaries in New Pomerania were the Fathers of the Sacred Heart, three of whom arrived there about thirty years ago. Now Bishop Couppé, one of the pioneers, has under him 36 priests, 40 lay brothers and 35 Sisters. Besides these, there are 50 teachers who are native converts. Each of the 30 parishes has its church, parish house and school. About 8,000 children attend the schools.

Twenty-five thousand of the inhabitants have been converted. These new Christians are very fervent and faithful, and many of them receive Holy Communion daily. The Missionaries of the Sacred Heart have certainly done apostolic work here and their labors cannot but recall to us those of the early founders of the Church. It is within the lifetime of most of us that one-eighth of the people on this wild, unhealthy island have been brought to the true religion.

Father Winthuis, who has been in the country for twelve years, has himself instructed and baptized a thousand converts. Besides his ordinary duties as a missionary priest, he teaches in the school almost every day and has translated a catechism into the native language.

One of the great difficulties encountered by missionaries arises from the primitive methods of transportation. The roads are poor and small boats must be used where one cannot go on foot or horse.

The inhabitants are at times dangerous. About ten years ago they attacked the missionaries and murdered two priests, three brothers and five Sisters. A little later they attempted to kill Father Winthuis with spears, but fearing that he had fire-arms in the church, where he took refuge, they became frightened and abandoned their design. This was before many of the people had been converted and baptized. Now, wherever missionaries are located, the natives are well-disposed.

An excellent means of assisting the work of evangelization and of securing material help is the starting of cocoanut and other plantations. The people are thus taught how to help themselves, and while the income at present is small, it is hoped that in time it will increase to such an extent as to make the mission self-supporting.

Notwithstanding all the difficulties, there are few places in pagan lands that have brighter prospects than the Mission of the Sacred Heart in New Pomerania.

# JAPAN.

FATHER Nicholas Walter, S.M., director of the Bright Star School at Osaka, has arrived in this country for a brief sojourn after an absence of twenty-seven years.

We understand that the people of San Francisco found him, despite his American birth, possessed of a distinct Japanese accent, and we look forward to hearing it at Maryknoll.

The Bright Star School is in charge of Brothers of Mary, such as we have at Dayton, O. Of its six hundred pupils, only fifteen are baptized, but three hundred are studying the catechism, and there is an average of from sixty to seventy in attendance at Mass on Sundays. A year ago only two hundred studied catechism and there were about twenty at Sunday Mass.

The director writes:

A great difficulty is to secure Catholic Japanese teachers for our school. For a long time we could not get a single one, because there were none to be had.

But even in this respect things have changed for the better. Out of fourteen Japanese teachers we have now six Catholics, four of whom are graduates of our school; one of them was baptized last Christmas Eve. It is owing

to their direct help that the catechism classes have developed so greatly of late. If nothing comes in the way, we shall have an attendance of over four hundred boys at the catechism lessons during the coming school year.

To encourage the boys in the catechism classes, I distributed among them over fifty dollars' worth of Christmas prizes in the shape of Catholic Japanese books. This caused a big drain upon my poor missionary purse. Indeed, in the course of last year, I gave out or sold at a dead loss over eight hundred Catholic books, besides over four thousand magazines or pamphlets. But by so doing I am favoring the Catholic press in Japan and diffusing a taste for Catholic literature among our boys and their families.

Bishop Berlioz reports that the Japanese people in his district are very short of food. Help has been given to him and he is most grateful. In the accompanying photograph Fr. Araya, a native priest, has just brought rice to some poor people who had been nourishing themselves on a few oats and wild roots. "This scene is regularly repeated," writes the Bishop, "in fourteen of our parishes.

"My best wishes," he adds, "to the apostolic aspirants at Maryknoll. May each convince himself that the open door to all treasures is the 'let him deny himself' of the Gospel."



FR. ARAYA VISITING THE FAMINE DISTRICT.  
(Photo sent by Bishop Berlioz.)

## CHINA.

CHINA continues to attract the attention of the Western world, and our readers will be interested in what Fr. Kennelly writes of some recent developments in religious conditions:

## CHINA'S PRESIDENT CONFERS NEW HONORS ON CONFUCIUS.

Peking has lately conferred new honors on Confucius. Regulations for his worship have been promulgated. The hereditary title and all honors suppressed by the Revolution of 1911 have been restored to his lineal descendants. The government grants an annual pension of \$2,000 to the representative of the family, while the expenditure for offering sacrifices is fixed at \$12,000 a year. Eight sacrificial dignitaries are appointed from his direct descendants. These posts are to be hereditary. Forty other persons employed in the temple of Kiufu are given a silver seal, while the sum of \$1,000 per annum is provided for the up-keep of the tomb of the Great Sage.

## REVIVAL OF BUDDHIST ACTIVITY.

Buddhist monks are also very active throughout the various provinces of the New Republic. In many places temples are repaired, schools opened, and processions take place with great display and to the obvious satisfaction of the people. All, it seems, wish to return to idolatrous worship and practices as in the past.

Expectations which many entertained in regard to China's conversion are thus disappointed. God's hour has not yet dawned for the land, but we may hasten it by our prayers and holy desires.

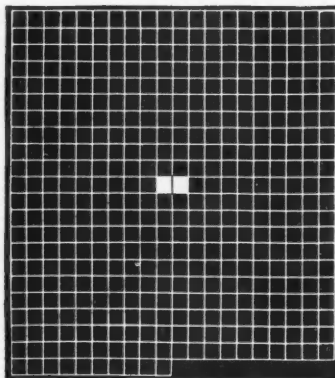
## HOW PROTESTANTS MAKE CONVERSIONS IN CHINA.

For a whole week recently, the chief Protestant missions at Changsha, capital of Hunan Province, attempted to make mass conversions. All the preachers were Chinese. The largest attendance secured never surpassed two thousand, most of whom were students from the different schools of the city. The Yale College staff furnished the singing. At the end the hearers were requested to sign their names and answer whether they wished to walk in the footsteps of Christ. Few complied, little grasping, it is said, this too vague query, and not knowing to precisely what it led.

When the young man in the Gospel asked Our Lord what he should do in order to enter eternal life, Christ did not tell him to walk in His footsteps, but to keep the commandments. Christianity should be definitely proposed to the Chinese, else it is not a saving message at all.

## YOUNG MEN'S CHRISTIAN ASSOCIATION IN CHINA.

Protestant missions have at present in all China 134 Y. M. C. Associations. Of these, 29 are established in cities and 105 are for students. The members number 15,176. Fifty-three men, mostly Americans, superintend these associations. In all of them, educational, evangelistic and athletic work is carried on. The evangelistic part consists mainly in Bible study, each one being left to himself to find out what religion is the true one. Obviously no one finds it out and the greater number are puzzled to choose even among Protestant denominations, so varying and contradictory are the sects in doctrine, church government, sacraments and worship.



This diagram shows the proportion of Catholics and pagans in China. Each square represents a million inhabitants. The two white squares give the number of Catholics and catechumens—about two million. (From *Le Missions Catholiques*.)

A letter came to us recently from a native Chinese priest, Fr. Ouang. It was written in Latin, with an accuracy and clearness that proved our correspondent a thorough master of the language.

Everywhere it is the poor who show a deep appreciation of God's goodness and generously give of their mite to make Him known to others. Fr. Sageder writes from his struggling mission in Hokowki that he has established among his parishioners a little association which, by the prayers and alms of its members, is doing much to spread the faith in the surrounding pagan villages.

It is not the natives alone who need the presence of English-speaking priests in China, a fact well brought out in the following letter written by an English layman to our Chinese correspondent in Wei Hai Wei:

Unfortunately, we miss out here many of the religious associations that we have at home, Catholic friends, literature and the like. I am sorry not to have seen Fr. Hallam. He is the only English priest I know of in the Far East, with the exception of Fr. Kennelly at Shanghai.

There are more than two English-speaking priests in the Far East, but their number is pitifully small, compared with the vastness of the territory and the greatness of the need.

Shanghai has a parochial library, where there is a place waiting for English books, according to a good Sister who writes to thank us for a copy of *Thoughts*, and adds:

Shall I tell you what I am going to do with it? I am going to put it in our new parochial library. Now that same parochial library is a wonderful institution—at least, it is going to be some day, though just now it is wonderfully poor. And this brings me to my point.

I am sure there must be many readers of THE FIELD AFAR, which, by the way, is to occupy a place on the library table, who have in their homes books of various descriptions that they would be willing to spare for us, if they only knew we wanted them. So I thought perhaps you would not mind publishing a modest little suggestion to that effect. We need good, decent novels, to take the place of a very different sort widely read here. We would be grateful for any surplus copies of Crawford, Henry Harland, Christian Reid, John Ascough, or—well, it isn't necessary to name the authors, for any wholesome literature, even by non-Catholics, would be most welcome. The books may be sent to

Rev. Mother, St. Joseph's Institute,  
28 rue Montanban,  
% U. S. Postal Agency, Shanghai.  
(The postal rates to the U. S. Agency at Shanghai are the same as the domestic rates.)

**Prospective students for Philosophy or Theology at Maryknoll should make immediate application. Address:**

**The Very Rev. Superior,  
Maryknoll : : Ossining, N. Y.**



## Shoes and Something Better.

By Father John Wakefield.



JOHN HARNEY had made money. His father, Michael, had arrived on the shores of New England several generations after the landing of the Pilgrims and had settled in one of the prosperous towns in Plymouth County, Massachusetts.

Michael Harney never had a chance to make any material capital out of the willing heart, the strong hand and excellent mind that he possessed, but his son profited by the inheritance of these sterling qualities. Obligated to leave school earlier than he wished, John entered a shoe factory and applied himself so successfully to whatever task was set before him, that his employer, Miles Brooks, a direct descendant of one of the Pilgrim Fathers—Plymouth rocks, we were about to say—soon began to consider the boy the most promising worker on his pay-roll.

John went from bench to bench, mastering each step in an unusually short time. At his meal hours, he was frequently found examining the machinery or inspecting the hides with a critical and discerning eye. Then the retirement of a supervisor gave the young man his needed opportunity. There was no one else to fill the place, and Miles Brooks, throwing prejudice to the winds, gave the position to the boy with the Irish name. In doing so, he lost the good will of many townsmen, but he sold his shoes outside this narrow circle and so his business interests were helped rather than hindered by the promotion.

The inevitable happened. In due time John Harney was made a partner and on the death of Miles Brooks he succeeded to the business, which, left to his own splendid initiative, he developed rapidly and strongly.

And now he found himself at fifty, a rich man, yet unmarried. He was the idol of his two sisters, who kept house for him in a simple, unpretentious apartment, fed him well, and watched over his comfort with the thoughtfulness of a mother, if not with the tenderness of a wife who never had been and probably never would be. For it must be confessed, to the disappointment of any reader who is looking for the romantic, that John Harney was fonder of his sisters and his business than of anything else in the world.

One question bothered him, and that was how to spend his ever-increasing income, which was already far beyond his ordinary needs. He could give it away indiscriminately, of course, but his business instincts forbade anything like an impulsive scattering

of profits. As it was, he tided over the financial difficulties of many of his employees and was supporting some families whose condition had been brought to his attention, but there were few poor in the town, at least few whose poverty could be found out. He was also a liberal contributor to all parochial and diocesan charities. Father Dolan had only to announce the object and John Harney's check always made the collection a respectable one.

One Sunday evening in August, however, a new interest came into his life. He had been reading a newspaper article on China. Ordinarily he despised the Sunday paper. "*Pounds of rubbish!*" he would say, as Kate brought it in on her return from church and proceeded to look through the pages of Monday 'bargains' in the Boston stores. "*Pounds of rubbish!* I'm home for a rest, and it takes strength as well as time to turn over the pages of the blamed sheet." And yet he did so regularly, and almost as regularly



NEW CHINA—WHERE THE PRESIDENT WAS INAUGURATED LAST OCTOBER.  
(Photo sent by Fr. Planchet.)

threw the last page away from him with the words, "*Keep it out of the house, Kate. It's a nuisance.*"

But this Sunday some interesting photographs of China had caught his attention. He would have passed them over with a glance, but it happened that a few weeks before he had received from an unexpected source a letter asking him to submit an estimate for ten thousand pairs of shoes to be sent to China. Then, for the first time in his life, John Harney had realized that the Chinese were human beings. They really wore, or were going to wear, shoes. He had a feeling that he should send his next big shipment to the Far East, and this proved to be the case. Only the day before he had had a visit from the buyer, a bright-looking Irishman, who was the agent for a large distributing house in Hongkong.

The newspaper article was headed *New China—The Westernizing of Four Hundred Millions of People—America's Great Opportunity in the Far East*. It was absorbing, and with enough truth in it to make John Harney's eyes twinkle at the prospect that awaited him if he were inclined to take a long chase after more profits. His well-controlled imagination revelled in the anticipation. The trip across the country (he had never been further West than Niagara Falls, which he visited once when the shoe-dealers chose Buffalo for their convention)—the ocean voyage—other lands—the widened horizon—strange peoples and customs!

Then suddenly he came to himself and looked around him. Leave this town? Kate would never come, and Nora would

not stir without her. What would he go for, anyway? "To make money," was the answer, and he admitted on the moment that only this motive could move him to plan such a trip. But he would take time to decide.

The bell rang, and while Kate went to the door, Nora hurriedly handed her brother his coat. John Harney's conception of home included a shirt-sleeve existence, but he departed from this rule when Father Dolan called or when 'the girls had company.' "I hope it's Father Dolan," he said, as he took his coat, and his face beamed a cordial welcome as the priest entered.

The two were soon settled for an evening's chat, with a box of cigars between them, "to keep away the evil spirits," as John explained to his guest.

China became the engrossing subject of conversation. The presence of Father Dolan recalled to John Harney a remark made by the buyer,—that his greatest difficulty in the Far East had been to get in touch with an English-speaking priest. He had finally found one in Hongkong, a member of some large Foreign Mission Society in France and one of the best-known Europeans in the city. This priest, although a Frenchman, admitted the prestige of the English language and expressed his surprise that the Catholics of the United States were letting American Protestants have a free field in New China. He added, however, that he had read with great satisfaction that the American hierarchy had realized the need and that Rome had authorized a national seminary where

young men could be trained for the foreign missions. The buyer had asked where this seminary was located, but John could not give any information. Did Father Dolan know?

Father Dolan not only knew, but was deeply interested in the project, so much so that if he were a little younger and the Archbishop would release him, he would like nothing better than to join the new society. The next best thing, however, was to provide a substitute, and this he was about to do, for he had found an ardent young soul in the parish, who was on fire with the missionary spirit and whose application had already been favorably acted upon by the Foreign Mission Seminary. His only regret was that the struggling society would have to bear the expense, as its few burses were all taken.

John Harney was not slow to see his opportunity, and the next day he mailed Father Dolan a check to be forwarded to the Seminary.

The priest was overjoyed. His protégé did not learn the name of his benefactor until he was leaving for the Far East, but since then, as regularly as the new moon rises, John Harney receives a letter from China.

He is tempted occasionally to pack up and make the long journey, not, however, for the profit from shoe sales, but out of affection for the consecrated youth whom his money enabled to go there. He is curious, too, to see some of the flourishing works which his generous heart has prompted him to sustain. But just as he makes up his mind, the question comes, "*What could I do with Kate and Nora?*"

Maryknoll, August, 1914.

## The Exodus.



THE exodus from Maryknoll began with the departure of five members of our faculty.

Father Lane, whose faithful and efficient co-operation we have had almost from the beginning, has returned to *New England*. Fr. McCabe, who was loaned to us by our big sister in Mill Hill, has sailed back over the ocean to *Old England*, after two years of excellent service at Maryknoll and Scranton. Fr. van den Besse-laar, who came to us as a Christmas gift from Mill Hill and assisted us in several capacities until the spring chickens did not arrive, resumed his journey in pursuit of the setting sun and has settled down in Des Moines, Iowa. Our two Dominican professors are away on duty but looking forward, as are we, to their return at the opening of the scholastic term.

The Senior students commenced to feel old and worn out, shortly after the arrival of the 'boys from the Vénard.' So we sent them off for a month of change and rest, holding over the Juniors to get a good look at them and to teach them how to hoe corn.

The Vénards stayed until the middle of the month threatened to pass. Then one fine day, after a few warning conferences and an impromptu farewell concert, they packed their grips and scattered, —North, South, East and West.

The heavens wept the night after their departure and the next few days were the longest of the year, but 'believe me,' as one who tells the truth occasionally would

express it, Maryknoll is a happy memory for all of them.

While Seniors and Juniors were with us, we celebrated, on June 29th, the third anniversary of our start. It was on this date in 1911, that Cardinal Gotti, speaking for the Congregation of Propaganda, gave us in personal audience the word to begin. That occasion at Rome was a blessed and a joyous one, but we were not less grateful on this, the third anniversary, when we were privileged to have a Solemn High Mass with two of our students acting as deacon and subdeacon, respectively.

A Solemn High Mass was made possible through the gift of vestments from the Tabernacle So-

ciety of Cincinnati, Ohio. The set is a white one and will enable us to carry out to some extent the custom—common in seminaries—of having Solemn High Mass every Sunday and feast-day.

We take this occasion to assure Tabernacle Societies and other friends that we have no desire to *purchase* sets of green, red, purple, black and gold vestments, thus depriving would-be benefactors of an unusual opportunity. We suggest, however, that anyone intending to meet our need inform us, so that we may not duplicate colors.

Two boys from the great metropolis came to see us on the Fourth of July. We were not expecting them, but all boys are welcome at Maryknoll and these found themselves quite at home.

We wonder if the average boy would leave the holiday attractions of a large city and we are inclined to set a special mark after these youngsters' names. We rewarded our visitors with a couple of hours' rest on the limbs of a cherry tree.

Pat, who took care of our cows and really succeeded in providing us with more milk than the ordinary man could manufacture without water, is in Ireland. He wrote a very interesting letter re-



THE LITTLE FLOCK AT MARYKNOLL.

cently, sent his best wishes to all at Maryknoll and signed himself "science arly yours."

Father Hopfgartner, of Borneo, short of stature, long of beard, gentle in manner and altogether lovable, has passed on,—to the Middle West. If any of our readers meet him on his way, we advise them to linger with him or to let him linger with them, as the case may be. They will learn much from this zealous, intelligent and devoted priest,—a fine type of the Catholic missionary.

We have a new altar in our chapel, and while it is of wood and simple in design, it has caught the attention and elicited the admiration of our visitors. One of the Reverend Editors of the Catholic Encyclopedia was particularly impressed.

The altar and pedestals call for four statues, each of which will cost thirty dollars. One has been taken but three are open to our readers, one of our Blessed Mother, one of St. Paul and one of St. Francis Xavier. We have already selected the statues and they await donors.

There is one small room at Maryknoll set aside for a dispensary. An antique operating table was installed there some weeks ago and a human skeleton, which had done duty in the Doctor's class, was consigned to a doorless closet in the same room.

Then came an unusual strain on our hospitality and a bed was put up in the dispensary. Happily it fell to the lot of a nerveless man, who slept between the skeleton and the operating table for four nights before his joyous surroundings were appreciated by the chief host. The only remark passed on the combination by the occupant of the room was that the two furnishings seemed to antagonize each other, and as our visitor slept well, it was decided not to disturb the trio.

## Potted Poems and Proverbs.

### PROLOGUE.

Please look for the moral in each little verse,  
The meter, I know, could hardly be worse;  
But then you must take all the verses apart,  
Reflect on the moral, and take it to heart.

### I.

"There's nothing new under the sun"—  
How's *that* for a start—number one?  
Subscribers there are  
To the dear FIELD AFAR,  
They forget—never mind—call "Din Dun."

### II.

"Stitches in time gather no moss—"  
A head-line we all wrote as scholars;  
(What on earth rhymes with "moss"?  
I'm quite at a loss),  
But land-slips in time gather dollars.

### III.

"A rolling stone saves nine—"  
(What an awkward, unmetrical line!)  
"Roll" a few dollar-bills  
Up the Maryknoll hills;  
Their chapel, you know, needs a shrine.

### IV.

I've no proverb for verse number four,  
But surely there must be some more;  
Oh yes—"A straw shows  
Which way the rain snows—"  
Oh that land-suit! it's still before law.

### V.

"Who quickly gives, gives twice—"  
For proverb five, how nice!  
Buy quick, by the score,  
Get a foot or more  
Of land—there's still a big slice.

### VI.

"A bird in the hand is worth two in the bush—"  
Do you all see the point in *that* verse?  
Please do not wait till  
You are making your will,  
Cut the strings, *now*, of your purse.

### CHORUS.

(All subscribers together. Ragtime.)

"Ill winds blow no one good,"  
They wouldn't if they could;  
Who gives what he can  
Is a happier man,  
Than the "don't see why I should."  
"Creaking wheels go far,"  
Three cheers! Hip, Hip, Hurrah!  
We're all so jolly,  
Quite *Maryknolly*!  
We'll help, by Golly,  
To the very last "dolly";\*  
Excuse our folly,  
God bless THE FIELD AFAR.

\* Dollar.

P. ROGAN,  
Mumias, B. E. Africa.

Father Patrick Rogan's muse does not bring him any material profit, and "building and feeding and everything else" are coming to a stand-still in his part of East Africa. He is going to try his luck with several American papers, but we really think he will find more friends among our readers than through any other agency.

Most poets have to remain poor, Father dear. Hold out your hand.

## \* \* Apostles' Aid.

MISSIONERS are among the most interested of our friends and among the most generous. Of their all—the precious treasure of prayer—they give freely, and we are deeply grateful for the spiritual help which they have extended to our work. Following are a few extracts from letters written by these good friends, renewing the promise of a Mass for our Society and its benefactors:

As a token of my gratitude for THE FIELD AFAR, I will celebrate *three* Masses for your Seminary and all its benefactors.

FR. KLEINPETER, Seoul, Korea.

I have already said Mass for your work and its benefactors, living and dead, and, please God, it will not be the last time this year that I shall offer the Holy Sacrifice for this intention. As long as God gives me life and strength I will celebrate Mass for you on the first day of every month—if not oftener.

THE RT. REV. BISHOP,  
Mongolia, China.

I promise you not one Mass but ten, for I have no work more at heart than yours. I will also pray the Little Flower of Jesus to soon complete her bursar. She had during her life a great love for the missions. In fact, she wished to come to China herself and offered her services.

I enclose some stamps which I had left from my visit to America. I wish to buy a few feet of your land, just enough so that I may prostrate myself and kiss the hallowed footprints of those who are preparing to conquer for Christ the kingdoms under Satan's sway.

FR. FRASER, Taichowfu, China.



The Doctor's Column.



THE prize of twenty-five dollars offered for the best paper on the subject, *The Time is now Ripe for Catholic Medical Missioners in the Far East*, has been awarded. (This sounds like a school commencement.) The winner is Margaret Lamont, M.D., of Ashcroft, B. C.

The Doctor is slowly but surely gathering a list of medical mission sympathizers. He is aiming to draw these from the ranks of physicians, dentists, nurses and apothecaries.

Father Peter O'Callaghan, the well-known Paulist of Chicago, writing to the editor of this column, says:

It will be a happy thing for Catholic missions when Catholic doctors co-operate with Catholic priests as missionaries, working for the salvation of those who sit in darkness and the shadow of death. We shall be glad to do anything we can to promote the noble enterprise you have in hand.

A significant announcement is that preparations are almost complete for starting one Catholic physician—a woman—on a career in China. The 'wherewithal' for the passage and other necessary expenditures was supplied through the generosity of another woman physician, now in Northern New York but formerly in India. Our readers will be interested in this venture and we shall probably have more to say of it in a later issue.

Address communications to

PHYSICIAN,

% Maryknoll, Ossining P.O., N. Y.

The Open Hand.

To a priest in Rochester, N. Y., we owe thanks for a set of the *Summa Theologica* of St. Thomas.

We now have a good supply of work-a-day cassocks at Maryknoll, thanks to several clerical friends.

A telegraph messenger force sends us regularly a filled land-slip. Jew and Gentile alike contribute.

To a nurse in a large State institution we owe the generous gift of fifty dollars, accumulated by earnings from occasional outside tasks.

Thanks to you, E. K. of Brooklyn, N.Y., whoever you are, for the pains you have taken to supply us with a likely list of possible subscribers to THE FIELD AFAR.

Several 'unknowns' send us weekly offerings, and we don't know how to thank them unless through these columns. They all appear to be men, but one can't be sure these days.

Through the kindness of a benefactress among the Sisters of Mercy, a relic of Blessed Theophane Vénard which is one of the treasures of our Apostolic School, has been framed in antique gold.

"Our Reverend Superior says we could not subscribe for a better cause." These good words, which came to us in a letter from some Jesuit Fathers in Oregon, brought us a five years' subscription to THE FIELD AFAR and the cost of five hundred feet of our land.

The eulogy that appeared in a recent issue, from the pen of our Upper Nile poet, did not harm us in at least one quarter. A man from Hartford, Conn., wrote that after reading the lines on Maryknoll by 'that Mill Hill missioner,' he had, of course, to 'let go.'

If You are so Inclined.

A word to you who would have the Foreign Mission Seminary benefit after your death by your present thoughtfulness.

Suppose you desire to leave to us a certain sum, which is now lying in a savings bank, or elsewhere, and drawing interest which you need.

We are in a position to accept your gift now, agreeing to turn over the income to you during your lifetime.

We cannot note too often our appreciation of the small gifts that come from the charitable poor. A recent offering sent by some Presentation nuns was accompanied by this note:

Please accept the enclosed five dollars. It is only the poor helping the poor, but I fear we shall never be rich.

Sacrifice-offerings from the young are doubly precious, and the spirit revealed in the following letter may well reflect credit on the Sisters who have trained these boys and girls:

Our graduates send this small donation towards your good work. In a spirit of thanksgiving for all the benefits and blessings enjoyed while in the parochial school, they each made a little sacrifice and placed it in the mite box.

St. John the Baptist is one of our Maryknoll special patrons and we started a burse in his honor some time ago, hoping it would appeal to our French-speaking brethren and that later we should have one of their sons in this particular foundation.

We were pleased lately to receive from a pastor in Manchester, N. H., the following letter, with an enclosure of \$25.00.

Enclosed please find check for \$25.00. Fifteen of these are mite-offerings "pour le petit Jésus" from our school children. Please tack this check to the "St. John the Baptist Burse." I hate to see it listed always at the same figure. I am poor, therefore I cannot do more. *Je fais ce que je puis*, and I pray that one day God may call some boy from my parish for the foreign missions.

## A Gratifying Announcement.



It is only a short year since Father Elias Younan, the well-known and much-beloved Paulist, came to Maryknoll to tell us of his zealous interest in this work and to assure us that some day, through the kindness of his friends, he would provide us with at least one burse and perhaps several.

Six months later, Father Younan had passed to his reward. A few days after his death, one of his closest friends brought us a first payment towards the *Fr. Elias Younan Burse*. Other gifts came in from some who revered the memory of the missionary, among them the generous offering of a venerable priest. Finally, through another Paulist Father, we received the balance, derived from the sale of some property held for Fr. Younan's pet charity, and we have now transferred to the column of completed burses that of *Fr. Elias Younan*. May God reward his priestly zeal!

Through 'a friend of a friend of ours,' we have received two new subscriptions in the Middle West. "Some time ago," writes the good priest who forms the first link in the chain, "I gave this man the *FIELD AFAR* germ, and I am glad to see it developing."

In the hope of bringing about a return to the Sacraments, one of our priest-friends is sending *THE FIELD AFAR* and two of our books to a wanderer of his flock. "Surely," he writes, "God will work His quiet way into the soul for whom I am doing this."

May it be so! There is a light for us all in the lives of missionaries who have given up everything to win souls to God, and if it kindles again the fire that slumbers in the heart of a neglectful Catholic, so much the better.



IT IS DEVOURD AT OUR HOUSE.  
(See page 3, column 3.)  
[Photo sent by Fr. Gutersohn.]

Johnny Mite Box has been pretty busy since we sent him out over the country some months ago. Already he has gathered for us not a little substantial help, and such words as those which follow prove that he has won some good friends whose interest will be lasting:

I collected this money in the mite box which I placed on the show case in my store. I will always keep the box there.

One hundred dollars has come to us through a bishop, with the request that we dispose of it as follows:

"Fifty dollars towards the new burse in honor of the Little Flower of Jesus, a true friend of the missions and of their 'Modern Martyr' (Bl. Theophane Vénard);

"Fifty dollars to inaugurate a burse in honor of *St. Columba*, the first great missionary of our race (*Irish*). Born not far from the Saint's birthplace," adds the Bishop, "I am naturally desirous that his name be honored and his life better known and imitated."

## Burse Progress.

This column will habitually record our progress in the accumulation of Burses and other foundation stones of our work. The list appearing monthly will, we believe, prove interesting to all and suggestive to some among our readers.

A burse or foundation is a sum of money, the interest of which will support and educate, continuously, one of our students for the priesthood.

## COMPLETED BURSES.

The Cardinal Farley Burse	\$3,000.
The Sacred Heart Memorial Burse	5,000.
The Boland Memorial Burse	6,000.
The Blessed Sacrament Burse	5,000.
*The St. Willibrord Burse	5,000.
The Providence Diocese Burse	5,002.
The Fr. Elias Younan Burse	5,000.

## PARTIALLY COMPLETED BURSES.

Towards Mary, Queen of Apostles, Burse . . . . .	\$3,360.48
Towards Cheverus Centennial School Burse . . . . .	*3,107.50
Towards St. Joseph Burse . . . . .	1,256.00
Towards All Souls Burse . . . . .	1,271.81
Towards Father B. Burse . . . . .	*1,054.00
Towards Bl. Theophane Vénard Burse . . . . .	849.00
Towards Our Lady of Mt. Carmel Burse . . . . .	763.81
Towards Holy Child Jesus Burse . . . . .	662.29
Towards St. Patrick Burse . . . . .	656.50
Towards the A. M. D. G. Memorial Burse . . . . .	500.00
Towards Little Flower of Jesus Burse (for Scranton) . . . . .	412.91
Towards St. Stephen Burse . . . . .	342.00
Towards Our Lady of the Sacred Heart Burse . . . . .	257.00
Towards St. Teresa Burse . . . . .	200.00
Towards Unnamed Memorial Burse . . . . .	197.00
Towards St. Lawrence Burse . . . . .	152.00
Towards St. Anthony Burse . . . . .	139.24
Towards St. Francis Xavier Burse . . . . .	113.00
Towards St. Boniface Burse . . . . .	103.00
Towards St. John the Baptist Burse . . . . .	68.00
Towards Holy Ghost Burse . . . . .	68.00
Towards All Saints Burse . . . . .	67.05
Towards St. Columba Burse . . . . .	50.00
Towards St. Francis of Assisi Burse . . . . .	34.00

Any burse or share in a burse may be donated, if desired, in memory of the deceased.

\*On hand but not operative.

WE ask your prayers for the souls of:

Anna T. Butler  
Anna Carson Mrs. E. L. Finegan  
Elizabeth Uhl Catharine Barry  
Mrs. Annie Ahearn Bridget Reddy

### Associates in Perpetuity.

**W**E are asked not infrequently if we have connected with our work a *purgatorial society* or a *membership in perpetuity*.

We have the latter, applied to the living or the dead. The offering is *fifty dollars* and may, if preferred, be made in small amounts within a year.

The spiritual advantages to all our associates are numerous. They will be fully explained on application.

The following have recently been enrolled on the books of our Society as *Perpetual Associates*:

Mrs. C. F. R.; M. M. K.; T. M.; C. P.; J. F.; Mrs. L. K.

### DECEASED PERPETUAL ASSOCIATES.

Annie Mackay  
James A. Pendergast  
Alice Pendergast  
Alexander McQuirk  
Annie Ahearn  
Mary Gibbons  
Eleanor L. Corr

### ARRIVED AT THE KNOLL.

Picture of Bishop Neumann through Redemptorist Friend, Phila., Pa.; set of white vestments from Sisters of St. Joseph, Westfield, Mass.; hot-water bottle and drugs through Sacred Heart Convent, Holyoke, Mass.; ciborium covers and prayer cards from Sisters of the Holy Child Jesus, Phila., Pa.; missal from J. P., San Francisco, Cal.; silver watch and box for altar breads from Mrs. M. D., So. Boston, Mass.; 2 hats from Westfield, Mass.; box of candy from L. B., Phila., Pa.; tripod from J. G., Jamaica Plain, Mass.

### Ocean to Ocean

Mrs. C. R., Catonsville, Md.; R. S., Kalamazoo, Mich.; Rev. Friend, Cleveland, O.; J. S. S., Circleville, O.; M. L., Victoria, B.C.; M. R., Hongkong, China; J. L. A., Augusta, Ga.; Friend, St. Meinrad, Ind.; A. B., Quebec, Can.; Rev. Friend, Ore.; Sr. M. E., Hooksett, N. H.; Sr. M. A., Columbus, Neb.; Mother G., Grosse Pte., Mich.; C. P., Balt., Md.; Friend, Dover, N. H.; Sr. M. C., Deering, Me.; K. A. S., Portland, Me.; G. F., St. Francis, Wis.; C. A. D., Warrensburg, Ill.; R. McC., Manch., N. H.; Srs. V., Frederick, Md.; Sr. M. D., Halifax, N. S.; Sr. M. H., Manch., N. H.; Sr. St. S., Lewiston, Me.; E. A. E., Merion, O.; E. C. H., Wil., Del.; A. M., Burmah, Idaho; M. J. O'B., Mowbray, N. D.; Srs. St. F., Dubuque, Ia.; Mrs. P. C., Oakland, Cal.; J. S. McN., Brixen, Tyrol; Srs. St. F., H. Woods, Ill.; Sr. M. M., Carbonear, Nfld; Srs. N. D., Cinn., O.; M. R. McN., Bangor, Me.; J. F. M., Clayton, Del.; L. K. N., Cinn., O.; M. G., Catonsville, Md.; Rev. Friend, N. H.; Sr. M. S., Ferdinand, Ind.; P. T., Kensington, Eng.; D. S., Chic., Ill.; H. C. Srs., Nome, Ala.; Sr. E., Bangor, Me.

### Connecticut

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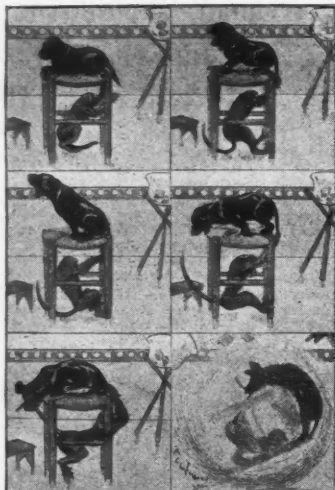
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